

# THE SWORD OF THE LORD

EDITED BY JOHN R. RICE  
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"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

An Independent Religious Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Sin, Modernism, and Denominational Overlordship

VOLUME VII, No. 9

WHEATON, ILLINOIS, FRIDAY, SEPTEMBER 13, 1940

\$1.00 PER YEAR

## A Good Man Lost and A Bad Man Saved

BY EVANGELIST JOHN R. RICE

(Preached Tuesday night, April 23, 1940, First Presbyterian Church, Dubuque, Iowa.)

Turn to Luke, chapter 18, begin with verse 9. I am going to speak tonight on "A Good Man Lost, and a Bad Man Saved."

"And he spake this parable to certain which trusted in themselves that they were righteous, and despised others: two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

Now this is a parable that Jesus spoke to certain which trusted in themselves that they were righteous, so if you are here and you say, "I believe I am a pretty good guy, I believe I will get by if anybody does, I am a member of the church, I have been baptized, or I have been confirmed, or I have been going to church and giving money and doing the best I can for a long time"—if you think that way, this is the message Jesus gave just especially to you. "He spoke a parable to certain which trusted in themselves that they were righteous and despised others." If you think you are very good and are pretty sure of getting by, you are fine, and you are a lot better than most people, and you say, "I'm sure if anybody goes to Heaven, I will," then this message is particularly for you. That is what Jesus said. He spoke this parable to certain which trusted in themselves that they were righteous. If there is anybody here who is depending on yourself living a good life, living the best you know, and trying to keep the ten commandments, and trying to keep the golden rule, or to do unto others as they do unto you, and you are in the church and you have a part in giving and praying and Sunday school teaching and baking cakes for suppers, and you say that way, "I am doing the best I can, Brother Rice," then Jesus spoke this parable to you. He spoke to certain which trusted in themselves. If you think you are doing very fine and are righteous enough, that you are pretty good, Jesus is talking to you tonight. You listen very carefully.

That indicates that a lot of you need this message, who think, "I am going to Heaven." Jesus said you are not. If you don't listen to me, you are going to Hell, you are not going to Heaven. A lot of people think they are all right when they are all wrong. You are not all right if you are not born again. You are not going to Heaven either, if you don't get something besides what you've got. A lot of people are in churches like that—so-called "moral" people, upright, nice, they stand well in the community,

they have everything that is civilized, they are convinced of their own righteousness, and they are nice people, but Jesus said this, and He spoke especially to that kind of people that trusted in themselves that they were righteous and they despised others. If you think you are better than some other people, then Jesus is talking especially to you.

### The Pharisee Was A Good Man By Any Human Standard

I want to call attention first, that this was a good man here. He was a good man, a very good man. You look and see.

"Two men went up to the temple to pray; the one a Pharisee, and the other a publican."

Now the Pharisee was a good man. I want you to notice. He tells how good he is. He went to church to pray. Jesus said that he went to church. That is more than some of you people do. I was amazed when I found out that you don't have Sunday night services here. Some of you never darken the doors of the church unless it is an extraordinary time as at Christmas or Easter, or somebody dies. A lot of others only go on Sunday morning then. You can't stand it twice a day. And some of you don't go on Sunday morning regularly. This man was a good deal better than you are. He went to church, and he went regularly. He got up and went to church.

As far as that is concerned, a lot of Catholics get up at 6 o'clock Sunday morning, every morning a lot do. A lot of them are better Christians than you are. Sure, better in a lot of respects. Not all Catholics are saved and as far as knowing the gospel a lot of them do not. But they go to church more than you, and they are more serious than you, and they mind their

(CONTINUED ON PAGE 2)

## Sin in Its Awfulness Finds Its Remedy Only in the Cross of Calvary

BY ELDER R. G. HOLLAND  
Knoxville, Tennessee

Sin is here. The tears attest it. Our sighs acclaim it. The prayers announce it. The police pursue it, and the courts punish it. Doctors treat it while penal institutions attempt to correct it. The world pays for it. It penetrates and permeates, it infects and destroys. It fills the battlefield with the wounded and dying, our asylums with the insane, and the county home with the poor. It wounds, but provides no remedy. It dethrones love and enthrones lust in the hearts of men. It stalks into the palace, the hovel, the store, the office, the mill, and the home. It cares not how much damage it may do and respects no master and defies all restraint. It strikes at the very throne of God and is an active enemy of righteousness. Its slaves are everywhere, active, cunning, alert, zealous, and resourceful. Its ads appear everywhere demanding the artist's skill, the cunning printer, the wealth of the manufacturer and its followers foot the bill.

It is the most coveted prize the world has to offer. For it men and women will die, will forfeit a crown and kingdom, and suffer years of agony for a sip from its cup. It

would sell heaven, smash the home, ruin lives, demolish business, and say goodbye to all that is pure, holy and true for one hour in its embrace. Men even face an eternal hell for the pleasure of sin. Supported by the cries of men for more, sin rolls on in its increasing fury.

But God is against it. So is the Holy Spirit, and Christ, God's only begotten Son. The Bible and the saints of God are against it. Only God's love can stop it. Only the blood of Christ can quench it. Only the Holy Spirit can conquer it. God sent Christ to save you by the way of the Cross from its terrible results. Christ willingly gave His life to save you from its awful guilt.

What is your answer to the sin question? Do you love or hate it? Do you feed or fight it? Do you encourage or condemn it? Are you for or against it? Are you saved from it or condemned by it?

God's remedy for it is the Cross. God's punishment for it is Hell. Stop and weigh this question of sin. On it and your answer depends your eternal destiny.

"For the wages of sin is DEATH, but the gift of God is ETERNAL LIFE through Jesus Christ our Lord" (Rom. 6:23).

—The Baptist Examiner.

The printer made me say in *The Sword of the Lord* last week that there were twelve chapters in the new book, *Bible Facts About Heaven*. That is a mistake; there are only eight chapters. But those eight chapters are rich with blessing. A great number are renewing their subscriptions and getting free this lovely book with a one year's subscription for \$1.00. Better get your subscription in the mail at once and get this gift book.

It is the loveliest pamphlet we have ever published. The cover is beautifully spangled in crystal effect, called Crystallon. It is pale blue. Then the book is printed in blue ink, giving a delicate effect that just suits a book on Heaven. The type is large and clear. There are sixty-eight book-size pages and the chapter headings are as follows:

1. The Comfort of Heaven.
2. Heaven, A Real, Literal Place.
3. Heaven Immediately Follows Death for Christians.
4. Christians Know Each Other In Heaven.
5. Saints in Heaven Observe Us On Earth with Complete Knowledge and Eager Interest.
6. For the Christian "To Die is Gain," We Should Long for Heaven.
7. Christ is Coming—May Come Today—To Take His Own to Heaven Without Dying.
8. Christ the Way to Heaven; How to Make Sure You are Going There.

By all means, get the book for yourself, for bereaved or troubled friends, for old folks, or for the unsaved. We believe that practically everybody will read the book with interest and blessing and few would refuse to read it. It is so beautiful you would not be ashamed to send it to the richest friend and will be glad to have it on your table.

Send your renewal to *The Sword of the Lord* (or new subscription). Give name and address clearly, enclose \$1.00, and the book will be sent absolutely free and postpaid. (Please say whether the subscription is new or renewal to save us the trouble of looking it up.)

## The Eleventh Commandment

BY H. A. IRONSIDE, D.D.

As Preached in  
Moody Memorial Church, Chicago  
July 14, 1940

We turn today to the thirteenth chapter of John's gospel and read from the thirty-first verse:

"Therefore, when he was gone out—" that is, when Judas had gone out into the night—

"Jesus said, Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another. . . . Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake. Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice."

Our Lord and His disciples are still in the upper room where they had observed that last passover together as we learn from the other gospels, that had been followed by the institution of the Lord's Supper, that sacred feast of love which has been observed by God's beloved people all down through the centuries since. Judas had left the little company. Moved by the worst of motives, controlled by covetousness, he had gone out to meet the chief priests and to receive the money they had promised him in view of a little later betraying the Lord Jesus into their hands. And now as the Saviour is left alone with the eleven whose hearts are strangely troubled because of certain things He has already told them, He speaks with a new joy and says, "Now is the Son of man glorified, and God is glorified in him."

It did not look as though God was about to be glorified, and during the next three days they must have had plenty of doubts indeed as to God being glorified in the events that took place. The Lord had said that He was going out to die, that He was to be betrayed into the hands of sinners. Could that glorify God? He had said that He was to be buried and then raised again, and it was in this, His death and His resurrection, that God was to be glorified. For in His sacrificial death upon the cross, He was to settle the sin question in a way that would absolutely meet every claim of the holiness of God's nature and the righteousness of His throne. And we can say that in that death of His there upon the tree, God has received more glory than He ever lost by Adam's sin and by all the guilt and enmity and iniquity that came into the world since.

But after all, men are but finite, finite sinners it is true, and as such have dishonored God. It could be said of every man, "God, in whose hand thy breath is hast thou not glorified." But the Lord Jesus was

the infinite One Who had linked deity with humanity in order that He might give himself a ransom for our souls. And because He was Himself infinite, the work He did upon Calvary's cross had infinite value, and therefore we are right in saying that God received more glory out of that work than He ever lost by finite man's sin. And as proof that He had been glorified, God raised His Son from the dead, glorifying Jesus, the One Who had accomplished the work. "If God be glorified in him, God shall also glorify him in himself and shall straightway glorify him."

The thought of the Father's glory was very much in the heart of Jesus at this time. In fact—it may seem strange to some of you to say it—but our Lord apparently was far more concerned about glorifying God than He was about saving sinners. How we like to think the opposite! We like to think that our salvation was the important thing, that the great thing Jesus came to do was to save our souls. And He did come for that. "The Son of man came," He said, "not to be ministered unto but to minister and to give His life a ransom for many." "Christ also loved the church and gave himself for it." But there was something greater than the salvation of sinners that occupied His heart, and that was glorifying the Father. So in the seventeenth chapter when we see Him before God as our great High Priest, anticipating the work of the cross, we hear Him saying, "I have glorified thee upon the earth, I have finished the work that thou gavest me to do." God's glory is first, and then that finished work of the cross by which our souls are saved.

I remember hearing of a Universalist, a man who believes that all men will eventually be saved, saying once to an earnest Christian, "I have a far higher conception of the work of the atonement than you have, for you believe that even though Christ died on the cross there are thousands upon thousands, perhaps millions of men who will be lost forever. I have a far higher view of the atonement than that. I believe that if one soul were ever lost since Christ has died, His atonement would be the greatest failure that has ever taken place in the universe."

The Christian replied, "Oh, no. I have a higher conception of it than that. I dare to say that even though not one soul were ever saved, the atonement has been the greatest success of anything that has ever taken place in the universe, for in that atoning work God has been honored and glorified as He never could have been in anything else."

But now the wonderful thing is that our salvation is linked up with God's glory. You see, God's heart went out to sinful man, but He could not save sinners, till sin was settled for, for it would violate the righteousness of His throne. He could not save sinners if it was contrary to the holiness of His nature. So His own beloved Son, the eternal One, the One Whose goings forth have been from of old from everlasting, became incarnate; in humility He became man and went to that cross, paid the full price of our redemption, and every claim that God had against a sinner was met, and now God could be just and the justifier of him that believeth in Jesus. So our salvation and God's glory stand or fall together. Christ has given Himself for us, an offering and a sacrifice of a

(CONTINUED ON PAGE 3)



## A Good Man Lost and a Bad Man Saved

(CONTINUED FROM PAGE 1)

business more than you do, a lot of them do.

This man was a good man. He went to church. You wouldn't hold that against him. He was a good man. If a man wanted to borrow some money from you, you would find out what kind of a man he is. And if he says he doesn't go to church, would you think him a better risk, or not? And if he goes to church every Sunday, wouldn't you think that better? Sure you would risk a man better who goes to church.

That isn't all, he was a praying man. Now some of you don't do that. I notice the pastor here does most of the praying. Can you do the praying for the whole congregation, pastor? This man prayed in public. He prayed right there where everybody heard him. Some of you don't do that. Some of you won't even lift your voice in thanksgiving at the table, but sit down and eat like hogs that put both feet in the trough and slobber and enjoy a good feed. Some of you don't act like God made anything good for you. A lot of you sit down at the table and never think of God at all. You act like an infidel who says there is no God, no hereafter at all. But this man was a praying man. He prayed in public. Some of you need a little more grace. This man was a good deal better man than some of you guys here today. This man prays and goes to church—that is not against him. I mean if a man is sincere about praying, it is a good thing. I tell you frankly, I want to run with praying people.

You saw an account of that big train wreck in New York state. The account said right down in the aisles of those coaches on that Pullman train many fellows got down and prayed. A lot of people were cut in two and twisted up in the steel or scalded. Twenty-six were dead and over a hundred injured, broken bones and bruises. No, you aren't afraid to pray then. Dear friends, it is good sense to pray at other times besides when you get in trouble. If you were on an ocean liner that was torpedoed and was going down, maybe you would be praying, too. It shows good sense to pray before going under. This man went to church, and he prayed and he prayed in public.

Another good point about this man, he was not unjust. Jesus told us what the man said, but Jesus didn't say he lied about it either, and don't you say it. Jesus talked like he was telling the truth.

And this man said, "I am not an extortioner. I don't make money twisting it out of poor people. I don't raise a high price and profiteer. I don't run prices up when I get an advantage and make more money." This publican, this tax collector, twists and browbeats and blackmails until he gets more money out of poor people. The Pharisee said, "Lord, you know I never did that. I deal fair in business." Don't you think that was a pretty good thing? Wouldn't you rather have that kind of a man to be an elder in your church? All right, you have some elders—I expect I had better not say anything along that line. This fellow does pretty good. He goes to church and prays in public and deals square in business. He does not cheat anybody. He is no extortioner. He doesn't twist money out of anybody without giving value for it. He is no extortioner and he is not unjust. He is a pretty good man, don't you think? "I am not unjust," he said. That is another word for dishonest. "I am not a crook. I don't cheat, I don't steal. I am not a crook, I am an honest man."

It would be a mighty good thing if people would come back to that and pay their honest debts. Some

of you don't pay your debts unless they come after you. If you buy a radio on time, if they don't come after the payments they don't get them. And if they don't watch pretty close, you will move to another street and they won't know where to come and you won't keep up the payments. This Pharisee was not that kind of a guy, there was nothing unjust or crooked about him. That was a pretty good man. Wouldn't you like to have him for an elder in your church? He was a pretty good guy. Yes, you laugh about it, but I know too many church people who don't pay their honest debts. Many a soprano singer in the choir is singing through false teeth that were never paid for. Many folks sing, "Jesus paid it all, all to Him I owe," but never paid their grocery bills. Yes, sir!

One man wrote me, and he said, "Brother Rice, a man moved out of this community ten years ago and owed me \$25.00. I had already marked it off as profit and loss. I had done everything I could to collect it, but he wouldn't pay it. That man came back the other day, walked in my store and planked down \$25.00. That man said, 'I have been listening to Brother John Rice over the radio from Dallas, and he said if I didn't pay my debts, God wouldn't hear when I pray. I have got to get things straightened up with God, so I have come back to pay you that \$25.00 I owed you.' And the druggist said to me, 'Here is \$10.00 of it.' He said, 'The Methodist preacher once preached that Christians ought to make good bad debts and I gave him \$5.00. If I ever hear anybody else preaching along this line, I am going to give him the other \$10.00.'"

Right away I preached another sermon on the radio on that subject, but he didn't hear me, evidently!

Listen, what I started to say is this. A lot of people in the church don't pay their honest debts. This Pharisee was a better man than a lot of you. He was not unjust. He says he is not, and Jesus didn't say differently. He is a pretty good man, isn't he?

Here is another good thing about him. He said he was not an adulterer. Here is a man who is held in high regard, who is pure and clean in his moral life. Say all you want to about it, the man who doesn't keep the solemn and holy vows that he makes to the girl he leads to the altar, defiles his own body and defiles another woman, no matter how poor and sorry she is. He is a low-down, dirty skunk and not fit to associate with honest good people. You make a sad mistake when you set one standard for a girl and another for the boy she goes with. God does not excuse you. If a man doesn't live clean and straight, he is just as bad and just as good as any woman that goes wrong. This Pharisee was not an adulterer. This man was a high-grade moral man, as well as a church man, a praying man. Isn't that to his credit? Don't you think so? I tell you the truth, when a man marries a woman, a nice girl, she and her family want to be sure he is clean and straight. He should be willing to stand a good physical examination to prove he is clean. This man was a good man. From every outward human viewpoint, this man was a good man.

Listen, that isn't all. The Scripture quotes this good Pharisee as saying also in his prayer, "I fast twice in the week." He said, "I am so anxious to do right and please God, and am so religious that I put aside two days in a week to fast." A lot of you people never fasted in your life. A lot of you never missed a meal for Jesus Christ. You might have because you were on a drunk or on a diet, but a lot of you never missed a meal for Jesus Christ and praying for sinners! You have never spent much time in prayer. This man two days a week took off from eating to fast and pray. Was not he a pretty good fellow? I wonder how many of you would spend a day in fasting and prayer? This man did twice a week. He was a good deal better than most of you, wasn't he? He was a good man.

The next thing he said was, "I give tithes of all that I possess." He was not only a good moral man,

straight in his dealings, moral and clean in his life, who went to church and prayed in public, but he was a tither. I tell you, here is a test that shows that a man really means business, when he goes to the house of God and planks down a dime out of every dollar that came his way!

Somebody says, "I think that was just for Jews." God made the Jews, didn't He? God gave the Jews all they have to eat, didn't He? Yes. Every Jew that has a job, God gave it to him. Well, where did you get your job? Where did you get your food? Will you tell me, please? Come on! I wonder where you got the idea that a Jew under law should owe God any more than a Christian in New Testament days of grace. You didn't get it in the Bible, did you?

Somebody says, "Brother Rice, those things are in the Old Testament."

"Thou shalt not steal," is in the Old Testament, too, yet you steal from God. God says, "Ye have robbed me in tithes and offerings." Stealing is as wicked for Gentiles as for Jews.

But God is an awfully good collector. Do you know why you are so poor? Why you had an automobile accident that cost you so much, or a hospital bill, and you don't know how you will catch up? You have so much "hard luck." The Lord is collecting something you didn't pay, very likely.

How many of you ever cheated God. You knew you ought to give a tithe and you didn't do it, and God took it away anyway. How many of you have had that happen to you? If you don't know it, that is probably why you are as poor as Job's turkey. And you are poor because you won't do what God says, you won't put God to the test on the tithing business. God said, "Bring ye all the tithes into the storehouse, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it" (Malachi 3:10). And again He said in Proverbs the third chapter, verses 9 and 10, "Honour the Lord with thy substance, and with the firstfruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." I tell you now, you can't get along with God if you can't trust Him with a stingy measly little dime out of a dollar.

I am not saying you tight-wads would intentionally go to Hell for a dime, I don't think you would intentionally, but you would crawl around the hole looking for it until you would fall in!

You had better look out. You can't get along with God that way. Many of you are poor because the Scripture says, "There is that withholdeth more than is meet and it tendeth to poverty," and, "he that soweth sparingly shall reap also sparingly."

There was nothing wrong about this. This man says, "I give the Lord a tithe of everything I possess." You know where Jesus said in Matthew 23:23, "Ye pay tithe of mint and anise and cummin." Every little bit of mint, the pharisees counted out ten sprigs, and pulled up one and said, "This is God's, to go to the temple." One out of every ten pods of spices, every tenth part of the anise and cummin had to go to God. One potato out of every ten, one lamb out of ten, this Pharisee brought to God. Wasn't he a good man? Here is one who has actually tried the tithing way and found it paid. God really pays you back. Oh, yes, it pays. You can't get ahead of God.

When I was a boy, if my mother had to borrow a cup of sugar to make an apple pie, when she returned the sugar, she packed it down, running over, and likely took a pie with it, too. One couldn't get ahead of my mother. She was a good neighbor. God is better than that, and you can never get ahead of God. "He that soweth sparingly shall reap also sparingly, but he that soweth bountifully shall reap also bountifully" (II Cor. 9:6). I dare you to try it. "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke 6:38). That is what the Lord said. You can give, and He will see that it is giv-

en back, and more. I dare you to try it, then.

This man tithed. He was a good man, wasn't he? I know you would like to have him now for an elder in your church! You would like to have that kind of a giver, wouldn't you? I wish a lot of you people would say, "By God's grace, I love the Lord, He is my Saviour, I will give Him a tithe of all He gives me." I would rather have God on my side with eighty or ninety cents than the devil on my side with a dollar. He can have a tenth of mine, and free will offerings besides. Tell me later on if you don't get along better. Doesn't somebody want to try that? (Some held hands.) God bless you, that is right. You will have more. Does anybody else want to make God that solemn vow and give it an honest test? (Others agree to tithe, holding hands to indicate it.) All right, God bless you.

That was a pretty good man, wasn't he? He said, "Lord, I thank you I am not like these other men. I am not unjust, I am not an extortioner, I am not an adulterer. I fast twice in the week, I give tithes of all that I possess." That is a good man, isn't he? By every human standard, he was a good man. He was a church going man, he was a praying man, he was a moral man, he was an honest man, and he was a liberal man. I would say by every human test, that man was a good man, wouldn't you?

### But This Good Man Was LOST!

Now here is the other side, the sad fact is, he died and went to hell—this is a good man who was lost. That is right.

I want you to notice two or three things Jesus said in Matthew, chapter twenty-three, about just such Pharisees. They lived just like this man, but listen to what He said. I will read to you what the Saviour said:

"Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, clean first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whitened sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity."

That is Matthew 23:25-28. The Lord says this man is all right outside. Here he has the outside of the cup and platter cleaned up fine, but inside it is still dirty, like a grave or sepulchre, a white-washed grave, with flowers above; but all that doesn't change the fact that there are maggots eating on a rotting body inside!

And that is the way you are, you unconverted church members, you good moral men and women. A lot of you people are cleaned up on the outside; you give your money, you are moral and nice outside, but inside you are like a grave, you are like a rotting carcass in a grave. You are just a white-washed grave, so pretty. That is a false front that you put on before the world, but you have a rotten heart. That is what Jesus said.

I tell you, that is what is wrong with the lodges all over this country. I think there are a good many good people in the lodges who pay their debts; they do good works, they hold a high standard, but the trouble is that lodges do not change a dirty rotten wicked heart inside. That is the trouble. And though you have perhaps joined the church, some of you never did join Jesus, never were born again!

Some of you were taken down to the front of the church when you were babies, and held while the preacher sprinkled some water on your head and said some sonorous words over you that you didn't understand. They put your name down as a church member, and gave you a false hope, a lying, deceiving hope, that may lead you to Hell! Father, mother, don't commit that sin against your baby! My dad was that way until he was thirty years old. That is all he had to keep him out of Hell, that few

drops of water on his head, and that wasn't enough, I tell you now! Don't get anybody in the church, or let anybody be baptized till they trust Christ personally and are born again!

You may be in the church, too, but that is just a white-wash on the outside. It won't make you a Christian on the inside. You are like a whitened sepulchre. On the outside the cup and the platter are clean, but inside they are full of extortion and excess.

That Pharisee wasn't a crook. At least he didn't cheat anybody outwardly, but he was covetous in his heart as all natural men are. He didn't outwardly commit the act of adultery, but the Saviour said, "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:28). "In his heart," "in his heart!" He had the same old kind of wicked heart inside that anybody else has. There is no difference, you are a sinner, too. "There is no difference, for all have sinned" (Rom. 3:22, 23). You are a sinner, and I don't care how nice you appear outwardly, the plain, simple truth is that if you haven't been born again, you have a bad, wicked, rotten heart, going to Hell just like this good man. *This good man was lost!* This good man went down to his house a lost, unconverted sinner!

Jesus said, "Woe unto you, Scribes, Pharisees, hypocrites!" Do you know what is the matter with such people? They need to be born again, many church members never hear about being born again! Why do they need to be born again? Jesus said they are hypocrites and their only goodness is on the outside. They have on sheep's clothing, but they have a wolf's heart on the inside. Their goodness is just skin deep. A lot of people's religion is only the skin deep kind, too. That kind doesn't keep one out of Hell. I beg you tonight, turn and be saved while you can! Get a new heart!

Here was a good man who was lost. He went to church, and he prayed, and he fasted, and he tithed, and he paid his bills, and he lived a clean straight moral life. He was not an adulterer. *Yet that man died and went to Hell!*

Now, my friends, Jesus spoke this parable to people like you. Listen to me tonight, you that trust in yourself that you are righteous. You say, "I live just as good as the church people do." You are going to Hell just like this man did because you trust in yourself that you are righteous, despising others and you yourself have never been born again. You are not trusting in the blood.

I would like to show you what is wrong with this man. Did you notice the first thing is when he came to pray he didn't say, "My father." He had never been born again. You can't call God *Father* until you have been born in His family. No, sir. If you hear six of these girls here call me Dad, you know by that they have been born in my family and that they are mine. (I have six daughters.) The rest are not mine. The only way to get to be my girl is to be born in my family. And if you hear any of these hypocrites going around here calling on God and calling Him *Father*, don't you let them do it unless he has been born again. He has no right to call God *Father* unless he has been born in God's family. Unless you heard the gospel, repented of your sins and trusted Christ and so have been born again in your heart, and had God's nature put in you, you are not a child of God. Don't you ever say, "Our Father who art in heaven" unless you have been born again. That man didn't say it. That is one of the reasons he went to Hell. That shows he had no new heart.

Notice another thing. He "prayed thus with himself," the Scripture said. I don't suppose anybody else heard him. Now he prayed "thus with himself." In Boston, Massachusetts, there was a big service in the Tremont Temple Baptist Church, and a newspaper reported that "Dr. So and So pronounced the invocation. It was probably the most eloquent prayer ever addressed to a Boston audience." They are probably the only ones who heard it. (Laughter.) It ought to be addressed to another audience. Too many prayers are addressed to the audience.

This man prayed thus with him-

(CONTINUED ON PAGE 3)

### THE SWORD OF THE LORD

Entered as second-class matter, April 26, 1940, at the post office at Wheaton, Illinois, under the Act of March 3, 1897.

EVANGELIST JOHN R. RICE,  
EDITOR AND PUBLISHER

Published Weekly at 512 West  
Franklin Street, Wheaton, Illinois

Subscription price, \$1.00 a year.  
Canada and Foreign Countries  
\$1.50 a year



## A Good Man Lost and a Bad Man Saved

(CONTINUED FROM PAGE 2)

self. He won't get anywhere praying with himself. You must come in a way that the Father can hear you. Do you wonder why he didn't talk to the Father? It was because he didn't come in Jesus' name. He didn't say, "Oh, my dear Father, You are mine because I have been born in Your family, and I come to ask You for a blessing." There is not a word in his prayer about the blood. There is not a word about Christ. There is not a word about anything that indicates he ever sinned. There is no confession. There was no seeking for mercy, no dependence on the blood, no calling on the grace of God. It is all "I," "I," "I." Everybody who is looking at himself and trusting his own goodness goes to Hell and ought to.

I tell you, when we get to Heaven, you won't be showing how good you are. If you get there, you won't be shouting, "Look at me! I got in because I was good!" No! If I ever see you up there talking that kind of blasphemy, I will call Gabriel and help him throw you over the banisters. No, everybody in Heaven will be bragging on Jesus Christ, and everybody will say, "I ought to have been in Hell. But when I deserved to go to Hell, Jesus died for me and saved me!"

This fellow didn't come in Jesus' name, he was bragging on his good deeds. And everyone that exalts himself shall be abased, and everyone that trusts in his own righteousness is going to Hell. I don't care whether you have Odd Fellow's righteousness or Masonic righteousness, whether you press this knuckle when you shake hands, or this one, or between the knuckles. You can press all the knuckles, but you will go straight to Hell when you die if you don't have more than human righteousness. Yes, sir, you will. And if you don't know about that, you had better take warning. You can know all the pass words and signs and grips and wake up in the bottomless pit of Hell when the breath leaves your body. It will take more than morals or church membership or lodge righteousness! This man was a good man outside, but he had a rotten heart. He was a hypocrite, and a lot of you who sit here are the same kind of hypocrite, a Baptist hypocrite, Presbyterian hypocrites, Catholic hypocrites, all going to Hell if you haven't had a change inside. No matter how much good you've done, you are going to Hell. You've got to have more than that good man had or he lost.

Some woman says of her unconverted husband, "My husband is the best man! All he needs is joining the church." He isn't anything of the kind. He has a rotten heart that needs to be washed in the blood of the Lamb, a heart as rotten as Hell, and he is going to Hell, if he doesn't get changed, too. You say, "He is such a good man." He is not a good man; he is a rejecter of Jesus Christ and he tramples under foot the blood of Jesus Christ, he does despite to the Holy Spirit of God, rejects the gospel and is an enemy of God, bragging on himself. He ought to go to Hell, and, brother, sister, I am glad he is going! I don't want anybody to go to Hell, but don't want that kind of trash in Heaven. Anybody that gets to Heaven gets there by the blood, depending on Jesus Christ Who died for sinners, and if you are not depending on that, you will not get there.

Someone says, "I live better than half the church members." You might live twice as good as the best and still go to Hell. Isn't that right, preacher? Why don't you say Amen? I don't care how good you live outwardly, all this white-wash on the outside of a dirty rotten heart doesn't make you a Christian. If you don't have your heart changed you are a hypocrite and all your righteousness is a pretense, it is all on the outside, and you won't get by God Who sees the heart. You must be born again, Jesus said.

This was a good man, but he was lost. He looks mighty good, doesn't he? You would take this man in as an elder in your church, wouldn't you, and you would say nice things about him at his funeral, and the Masons would march around and drop leaves in his casket and talk about how he would meet all good Masons in Heaven,

and that would be endorsed by the preacher. Nevertheless, all the preaching wouldn't keep him out of Hell if he hadn't trusted Jesus Christ. I tell you right now, a good man goes to Hell if he doesn't have his heart changed. If he doesn't have God change his poor wicked heart inside, he is going to Hell no matter how good he is in man's sight.

### A Bad Man Saved

Now let's see, here was another man. This other man stood away off by himself and prayed. I am afraid he won't have much chance, since we see how good the other man was and he went to Hell.

"And the publican, standing afar off—he must not be used to praying, he won't even come up close but he stands afar off—"would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner."

That Pharisee prayed and said, "God, I thank You I am better than this guy here." The publican stood afar off, felt he was not fit to come up to the front, and admitted he was a bad sinner!

Mrs. Rice, do you remember L—D— at Sherman, Texas? He was a dope head. He drove out to our house, and my wife was scared. Oh, what blessings we had there. There were hundreds of people saved, and we organized a new church before I left there with about 400 members and bought a piece of ground, built a tabernacle, and called a full-time pastor. L—D— said to me, "Preacher, I am such a sinner, if I sat on those seats those nice people wouldn't come. I come to hear you preach, but I sit out there on the rock pile. I saw old sinners being saved." He said, "I have broken my mother's heart and her hair is as white as cotton now. Everybody has gone back on me, but my old mother. I've been guilty of every sin you can name. Now I want to know, would God save an old sinner like me? Nice people wouldn't come if they saw me. Everybody in town knows old L—D— takes dope." I showed him we were all the same kind of sinners, and he was wonderfully saved.

This publican didn't come down to the front. He said, "God be merciful to me. I am that old sinner this Pharisee has been talking about. I do all these things he said he didn't do. God, please have mercy on me."

Do you know what the Bible says? That man—the there seemed not a chance in the world for him. I could tell him that this Pharisee didn't make it, good as he was. I could say, "Here is a man who goes to church and he is one of the best men you have ever seen. He prays in public, he pays his tithe and pays his honest debts. He is not an extortioner, nor an adulterer, yet he is going to Hell!" What chance has this publican, then? But wait a minute—Jesus said, "I tell you, this man went down to his house justified, rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

Well, I declare, I never thought that man would be saved, did you? This man was wicked. He got up and admitted, "I am guilty of every bit of it. I am wicked, I am a sinner. I can't brag on myself. God forgive me!"

And you know God forgave him, and he went down to his house justified.

I will tell you the difference in these two men. This man was bad inside and outside, too. The other man was just as bad inside, but outside he looked fine. He had the same kind of heart, and now the difference—the one who was nice on the outside wouldn't admit he had a bad heart, he wouldn't confess he was a sinner. He didn't depend on the blood, he didn't seek for mercy. He said, "I can get by myself. I won't call on God. No, I will not ask for mercy, I will not depend on Jesus. I don't need a new heart." And he went down to his house lost. But this publican said, "God be merciful to me, I am a sinner," and he went down to his house already justified.

That is the strangest thing. Here is a good man lost, and a bad man is saved. My, isn't that backwards?

When you were a boy, didn't your mother tell you, "Be a good

boy and Jesus will love you and you will go to Heaven when you die?" I wonder how many of you heard, "Be a good girl and Jesus will love you, and you will go to Heaven when you die?" Well, brother, that is a whopping big lie that the devil tells people. That is not the way to be saved. The Pharisee tried it, didn't he? *Being good* is not the way to be saved. The way to be saved is to confess that you are a sinner and trust Christ for mercy and forgiveness.

Who did Jesus die for? He didn't die for all the nice people. No. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief" (I Timothy 1:15). Paul said, "Boy, I am going to get in on this"—"of whom I am chief," he said. I am glad I am a sinner, then. I don't want to be left out of Heaven by being a good guy like this Pharisee. Pull off that mask! Quit making people think you are good! It is all outside! Really, in your heart you are the same kind of sinner as everyone else. Say, "Lord, have mercy on me a sinner."

And remember that Jesus said, "I came not to call the righteous, but sinners to repentance" (Luke 5:32). Oh, sinner, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18). Jesus died for sinners. If you want salvation, you can have it, but you can't have it unless you sit down at the sinner's table. God is not serving meals to the rich folks, the good folks, He is not serving salvation to those who think they are all right. He is just giving salvation to sinners. You will have to sit at the sinners' table if you get served with God's meal. Don't you want to come today and say, "Oh, Lord, have mercy on me a sinner," and then go down to your house already justified?

### Justified

I want you to notice this word, "justified." Justified, did you say? The Scripture didn't say he went down to his house forgiven, though that would have been wonderful, and that is true. God does forgive sinners. In Acts 13:38, 39, Paul said, "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." All is forgiven! My sins are forgiven. All my sins are put behind God's back and are not held against me any more. That is wonderful! wonderful! Isn't that blessed? My sins are forgiven. David said in the 103rd Psalm, "Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits." What did He do? "Who forgiveth all thine iniquities," that is first he says.

The first thing, David said, "O my soul, don't forget God has forgiven your sins."

If the Lord had said, "This man has gone down to his house with his sins forgiven," that would have been wonderful, wouldn't it? Here is a man in jail who ought to go to the penitentiary or to the electric chair, but let's turn him loose. That would be mighty good, wouldn't it? But that is not what *justify* means. To justify means, "Listen, old boy, I know you are a sinner. I know you ought to be in Hell. I know your heart is just as black as a heart can be. But I am going to let Jesus take your place," God says, "and you may take Jesus' place, and from now on you are just as pure and good on the record as Jesus Christ is. I will not just count that you are a sinner *forgiven*, but I will count you that you *never did sin*! I will count you *not guilty* though you have already pleaded guilty, though you have already admitted you are guilty, I will count you not guilty. I let Jesus pay for you, and you go scot free!" That is being justified.

I just saw in the paper today a man was condemned for a certain sin and spent four years in a federal penitentiary. For years he tried to get the president to give him an unconditional pardon so he could get his citizenship rights back again, but he couldn't get it. Now he is out of jail, but he is still not justified, he is still a criminal.

## THE ELEVENTH COMMANDMENT

(CONTINUED FROM PAGE 1)

sweet smelling savor unto God, and because of God's satisfaction in the work His Son has accomplished, He can now open His arms and invite every guilty sinner to come to Him and offer full, complete pardon and justification from all things; yes, cleansing from every guilty stain to those who come in the name of Jesus. Have you come?

A lady on one occasion came to a servant of God. When asked if she was saved, she replied, "I don't understand it. I see that Jesus died for me, but surely there is something I must do. That seems too simple a way for anyone to be saved."

And the other said, "My dear friend, it was God Who sent His Son to die. It was God Who put on Him all that our sins deserved. Christ has borne that judgment for you, and now God is satisfied, and if God is satisfied, surely you should be."

She looked up somewhat startled as she said, "I had never seen it that way before. Surely I should be satisfied with that which satisfies God. Yes, I can trust Him, I can take Him at His Word."

Have you done that? Do you realize that on the cross the sin question has been settled? Now

If he goes to trial a second time his mandatory sentence as a second offender, that is bad. But when Jesus saves you, He justifies you and counts you as if you never did wrong, one who is pure and holy and good though you have already admitted that you are a sinner. But God says, "Justify him, make his record clean." And if this ever comes up again, we have a lawyer in Heaven; that is, Jesus of advocate takes our part in Heaven. He is right there to prove there was never any case against him. Somebody else is guilty, and Jesus takes the blame for it. That is wonderful! This man was justified! "He went down to his house justified."

All right, then, here you have it a good man lost and a bad man saved. Isn't that right? All right, you can take your choice. If you want to be a good man and risk getting by, I tell you right now you are going to Hell. There was never a man in this world good enough, save Jesus Christ alone, never a man in this world good enough to get by without saving. If you try to get by because you say, "I am good, I am doing the best I know. I have been baptized. I give money, I go to church, I pray, I tithe, I even fast, I am moral, I am no adulterer, I am no extortioner,"—if you try to get by with that, you are going to Hell like all other "good" people. You will. For the only people who go to Heaven are those who are willing to admit, "God, I am surely, surely a sinner. Have mercy, have mercy! Oh, the sweetest word is mercy. Shakespeare said: "The quality of mercy is not strained; It falleth like the gentle dew from heaven." Mercy means that God loves the sinner and loves to forgive him when he doesn't deserve it and wants to make him right when he is all wrong, your sin is as black as midnight. But the sin-stained heart can be made into glorious whiteness, and the man who was bound is free, not guilty; innocent, not condemned; now set free. Oh, mercy! Oh, it is wonderful what the mercy of God can do for a sinner! Will you let Him be yours today?

Which way will you go? Will you go the self-righteous way, or will you come as a sinner and ask for mercy?

My Decision To Trust Christ  
Evangelist John R. Rice  
512 West Franklin St.  
Wheaton, Illinois  
Dear Man of God:  
Today I see that all my righteousness is no better than the Pharisee's, and like the publican, I pray, "God be merciful to me, a sinner." I confess my guilt, and trust Jesus Christ to forgive me and save me today. I write you to claim Him today as my Saviour, and will try to live for Him.

Signed \_\_\_\_\_  
Address \_\_\_\_\_

when you receive the Lord Jesus, you stand cleared of every charge.

He Who glorified God on the cross has been raised from the dead, taken up to the Father's right hand and there God has glorified Him with His own self with the glory which He had with the Father before the world began.

Jesus was looking upon all this as an accomplished fact when He spoke as He did as recorded in verses thirty-one and thirty-two. And then He added, "Little children"—only a few more hours and then He was going out to die—"yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you." Now He is going away and He is going to leave His disciples in the world to be witnesses for Himself. While He was here, He said, "I am the light of the world." Now He is going back to the heavens from whence He came, and the disciples, after He leaves here, are to shine as lights in this gloomy world. And it is now He gives this new commandment. "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." It is His last charge to His saints before He goes to the cross. Looking down through the years, He knows they will be in a hostile world and be hated of all men for His name's sake, and He pleads with them, "Don't hate one another. Don't be ungracious and unkind and quarrelsome and discourteous to each other. You who have been redeemed by the same precious blood, indwelt by the same Holy Spirit, be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. A new commandment give I unto you, that ye love one another." May we not well challenge ourselves and each one ask the question in his or her own heart, "How have I answered to this command of my Saviour? Am I characterized by love for my brethren in Christ? Or have I so far forgotten my responsibility as a Christian that I have permitted malice and envy and jealousy and even hatred to well up in my heart? Have I cherished these evil things?" There are children of God who are cold and hard and indifferent and critical and unkind. We may well face these things in the presence of God.

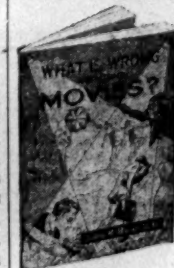
How much bitterness has been engendered through the years by religious controversy! I remember reading of a striking incident in the life of that wonderful man of God, Samuel Rutherford. Sainly Rutherford, whose last words are embodied in that beautiful hymn, "Immanuel's Land." Rutherford, (CONTINUED ON PAGE 4)

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## Editor's Daughter Enters Moody Bible Institute

It doesn't seem so long ago that the nurse laid in my arms the prettiest baby I had ever seen, fat and squirming, weighing six and three-quarter pounds. We named her Grace from the Scripture: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (II Cor. 8:9).

Last Wednesday she entered Moody Bible Institute, having graduated from high school in Dallas last January. She is seventeen years old, which seems pretty young to be away from home, but we were glad to entrust her to the staff of Moody Bible Institute for special training for the Lord's work. She will take the gospel music course which of course includes Bible, doctrine, and soul winning. She is thrilled and happy

and we earnestly pray God may prepare her for His own use and make her a great soul winner.

In an hour or so at Moody we had the joy of seeing others who said they were there because of my influence. Edward Laukhuf of Wichita Falls, Texas, is now a tall, broad-shouldered, serious young man. Ten years ago I had the joy of winning him to Christ and baptizing him.

Milton Frantz of Holmesville, Nebraska, came to introduce himself to me, telling me that he was saved through reading the sermon, *Religious But Lost in The Sword of the Lord* a couple of years ago. He hoped he could rake up enough money to enter this term.

Another fine young man and his wife whose name slips my memory just now, from Waterloo, Iowa, came to shake my hand and remind me that I baptized him there more than a year ago.

God bless Moody Bible Institute! It is worthy of the highest trust of the people of God.

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## THE ELEVENTH COMMANDMENT

(CONTINUED FROM PAGE 3)

the author of a whole volume of heavenly lines that bear the celestial aroma, was a Church of Scotland minister, and his place of ministry a little Scottish town known as Anwoth. There he labored among a happy group of earnest believers. But there were troubles in connection with the government. The British government had declared that the Scottish church must no longer follow the Presbyterian order which was that which Rutherford used, and sought to impose an altogether different, and as the Scots thought, foreign order of things upon them. And Rutherford was one of those devoted ministers who for conscience' sake refused to admit and would not acknowledge the authority of the king's bishops.

Because he refused to conform, Rutherford was banished to Aberdeen and put in prison there. He always said he would not permit a bishop of any kind to stand in his pulpit. But before he left, while he was still pastor in the church, there came one night to the manse a stranger. Knocking at the door, Rutherford himself welcomed him. The stranger didn't give his name, but said he was on his way and would be glad of accommodations for the night. They ate together. Afterwards, Rutherford took up the Word of God and then he said, "Now we have the catechism, the reading of the Scriptures and prayer, and we expect every visitor to participate with us." It was a good old fashioned custom. I wish we had more like it today. So the servants were called in and Rutherford read the Scripture. Then he began to catechise the whole house and turned eventually to the stranger, and he said, "How many commandments are there?"

The stranger looked up, and without batting an eye, answered, "Eleven."

Rutherford looked abashed. "I asked how many commandments there are."

"Yes, I understood. Eleven."

"I am surprised that in all the Scottish realm there should be found a man so ignorant that he doesn't know there are only ten commandments."

And then the stranger looked up and said, "A new commandment I give unto you, that ye love one another."

"Oh," said Rutherford, "what is your name, stranger?"

He said, "My name is Usher. I am archbishop of Ireland."

An archbishop in Rutherford's home! The man who had said he could have no fellowship with anyone who held to another ecclesiastical order than his own. Broken, ashamed of his harshness, Rutherford begged the stranger to lead them all in prayer, and responded fervently as the archbishop bore them all up before God.

Oh, how we need to be reminded of this eleventh commandment, "A new commandment give I unto you, that ye love one another." It is not enough, my brethren, to know that you are saved. It is not enough that you stand firmly as I hope you do for the fundamental truths. Back of all fundamental truth there is a great fundamental experience that everyone of us should have.

"Though I preach with the tongue of men and of angels and have not love, it profiteth me nothing. And though I give my body to be burned, and though I understand all mystery and all knowledge and have not love, I am nothing." It would be well for every one of us to test ourselves every little while by the thirteenth chapter of First Corinthians. "Love suffereth long and is kind. Love envieth not. Love is not boastful. Love is not conceited. Love doth not behave itself discourteously. Love is not self-seeking. Love is not quickly angry. Love thinketh no evil." That is, love doesn't impute evil and try to judge people's motives. "Love rejoiceth not in iniquity but rejoices in the truth. Beareth all things, believeth all things, hopeth all things, endureth all things."

Why, you know we might take these words as a character sketch of our Lord Jesus Christ. You could put in His name here, and that would all be true of Him. "Christ suffereth long and is kind.

Christ envieth not. Christ vaunteth not Himself. Christ is not puffed up. Christ does not behave Himself unseemly. Christ sought not His own. Christ was not easily provoked. Christ thinks no evil. Christ rejoices not in iniquity. Christ beareth all things, Christ believeth all things, Christ hopeth all things. Christ endureth all things. Christ never fails." And if you and I have the mind of Christ, this divine love will be manifested in us, then all our talk about being fundamentalists, all our talk about standing for the truth, goes for very little indeed. We may be tremendously in earnest in contending for certain great outstanding facts, but if we contend in a bad spirit, we only harm the cause that we represent. And if back of our contention for the faith there is no sincere love for our brethren, yea, love for all men, then we dishonor the One Who Himself is the way, the truth, and the life. He has said, "By this shall all men know that ye are my disciples if ye have love one to another." That is, we don't prove we are His disciples by striving for a creed, however great and exact it may be. We do not prove we are His disciples by insisting on the fact that we believe in an inspired Bible, blessed as that is. We do not prove that we are His disciples by loudly proclaiming our faith in the virgin birth and perfect humanity of our Saviour, His atoning work, His physical resurrection and His present intercession at God's right hand. We do not prove to men and women that we are really Christians by insisting that we believe in the premillennial coming of our Lord Jesus and all these great and precious verities, but "by this shall all men know that ye are my disciples, if ye have love one to another." Let us not forget this, and let us examine ourselves faithfully and honestly and see if we are allowing hatred and malice in our hearts while presuming to be holding to our Lord Jesus Christ.

Not only here does He speak of this, but in chapter fifteen, verse twelve, He says, "This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I commanded you." You see, real love is unselfish. Love delights to bear and do. Don't talk about loving one another if you are not concerned about serving one another as God enables.

Look at the first epistle of John. The beloved disciple who heard our Lord utter these words never forgot them. It is said that when he was an old, old man, after he was too feeble to walk, he used to be carried into the assembly of the saints at Ephesus, and then two of the elders would assist him to his feet while he gave a few words of godly counsel to the people of God. And it is said that he always ended with this expression, "Little children, love one another." And here it is written in First John 2:7, and following, "Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past and the true light now shineth. He that saith he is in the light and hateth his brother, is in darkness even until now: He that loveth his brother abideth in the light, and there is none occasion of stumbling in him."

Look at verse seventeen of chapter three: "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed and in truth."

Love is a very practical thing. To what extent are we manifesting it toward those in more difficult circumstances than ourselves? To what extent are we manifesting it to those who have failed and sinned? Are we content simply to point out their faults and criticize and say hard, unkind things? Or do we love them enough to go to them in the Spirit of Christ and seek to recover them to Himself? "A new commandment I give unto you that ye love one another."

But now Simon Peter for the moment listens but doesn't hear.

What our Lord has said, recorded in these two verses, appears to make no impression upon him at all. He is still thinking of what the Saviour said a little while before, "Whither I go, ye cannot come." And with that in mind, he breaks in and destroys for the moment the continuity of thought. "Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go—" (that is to death) "—thou canst not follow me now; but thou shalt follow me afterwards." Our Lord here speaks as a prophet. He was going to be crucified. Peter was not ready for that, though Peter didn't realize it. But Jesus said, "Some day you will follow me even in that," and he did. For in his old age we are told Peter, too, was crucified. Peter laid down his life on a cross as a martyr for the gospel of the Lord Jesus Christ.

But Peter does not understand, does not recognize his own present limitation. Peter said unto Him, "Lord, why cannot I follow thee now? I will lay down my life for thy sake." He meant every word of it. Evidently he thought he was prepared for that. But he didn't know the deceitfulness of his own heart. He didn't know the cowardice that was hidden there to be brought to light when a little servant girl should come to him and say, "You are one of His, you were with Jesus of Nazareth." "No, no, I never knew Him!" Oh, how soon that denial would take place. Peter didn't realize his weakness, he didn't know how untrustworthy his own heart was.

"Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, the cock shall not crow, till thou hast denied me thrice."

In closing, let me call your attention to the fact that in the original text, there is no break between the last verse of chapter thirteen and the first verse of chapter fourteen. What is Jesus really saying? Listen to it and be encouraged if you have failed.

"Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice. Let not your heart be troubled; ye believe in God, believe also in me."

"Peter, I know you are going to fail me. You don't realize how untrustworthy your heart is, but, oh, Peter, when at last you discover the corruption that is there and you are just about broken hearted to think of what you have done, I want you to remember, Peter, I love you still, and I am going to prepare a place for you."

Do you know this Saviour? Oh, if you do not, I would plead with you, acquaint thyself with Him and be at peace. He wants you to know Him, and He bids you come to Him today. He says, "Him that cometh to me, I will in no wise cast out." We close by singing a hymn on the love of the Spirit.

"Gracious Spirit, Holy Ghost,  
Taught by Thee we covet more,  
Of Thy Gifts at Pentecost,  
Holy, heavenly love.  
Love is kind, and suffers long;  
Love is meek and thinks no wrong;

Love than death itself more strong;  
Therefore give us love.

"Faith and hope and love we see,  
Joining hand and hand, agree;  
But the greater of the three,  
And the best, is love.

Faith will vanish into sight;  
Hope be emptied in delight;  
Love in heaven will shine more bright;  
Therefore give us love.

"From the overshadowing  
Of Thy gold and silver wing,  
Shed on us who to Thee sing,  
Holy, heavenly love.

Prophecy will fade away,  
Melting in the light of day;  
Love will ever with us stay;  
Therefore give us love.

**Wm. H. McNitzky**

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